

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind... COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, FEBRUARY 15, 1823.

[No. 7.]

The Columbian Star,
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Communications.

Our correspondent has sent us the following communication. The subject is an important one, and we wish that our brethren would more frequently furnish us with discussions of this and similar topics.—The conversion of existing evils in our church must be effected, by pointing them out distinctly, and proving their injurious effects. This is most appropriately belongs to our brethren in the ministry, who have become familiar with the existing state of things, and whose opinions claim respect, and whose experience from their experience, we suspect that our correspondent is one of number. He handles his subject ably, and in his old fashioned manner of treating things, may not be in the best taste, yet no one, we think, can read his strictures without profit.

THE EVIL OF THE PRACTICE OF HIRING MINISTERS BY THE YEAR ONLY.

The importance of a regular gospel ministry is seriously appreciated by all the true Christians. "They bid the heralds of the cross 'God speed,' and wish them the lamp of heavenly day to the earth. That ministers are to be employed, and reasonably compensated, is admitted by all candid men, and abundantly proved by scripture. None but those who in some way are their fathers, will clamour and scoff at their proper support, and regular wages, and other men of talents, integrity and industry in other callings. That churches should proceed with caution in obtaining and hiring ministers, that they be not imposed upon by wicked men, is evident, both by scripture and observation. They should be employed but for a limited time at such wages, however, ought to be long enough to afford sufficient opportunity for acquaintance with their piety, gifts, doctrine, and manner of life. When they are mutually acquainted, and church and minister are mutually satisfied, then it seems very improper after that, for the people to hire him to preach to them by the year, and for the following reasons.

Many ministers wish for a home, where they can quietly repose like other men; and are utterly averse to frequent removals. A church would put them out of their great interest; interrupt their studies; obstruct their progress in useful literature, and theology; and ever prevent their rising to that eminent degree of usefulness in Zion, which a settled mode of living would enable them to attain. And besides, the fatigue, extraordinary circumspection, and even want of frequently forming new connections are not small.

When ministers often remove, many suspect that something must be wrong here; and churches and societies become aware of this, and not being willing to share of the blame to themselves, they commonly ready to charge it all to the minister's account. And after a few years, they may labour under jealousies and suspicions, not easily to be eradicated; and when his pious zeal think to go out and do good at other times, but alas! his strength is gone: it has been undermined by those who ought to have been his friends and supporters.

We know of no scripture rule which requires a minister by the year only. The apostles turned days, weeks, months, or years in a place, as providence opened the way. If a church and minister be mutually satisfied, why not agree to dwell together for mutual edification and satisfaction? Why, for a longer connection.

When a minister and people are happily united, of what use can it be to the church, to the cause of religion, or what glory can come to God, to unsettle and start every

thing from the foundation (as respects church and minister) once a year, and so keep matters always fluctuating? This would be sure to give all the advantage to disaffected brethren, and to all the enemies of God and religion, to do their utmost against the minister and church once a year. The disaffected (and such there always will be towards good men) will not fail to avail themselves of so fair an opportunity to lie in wait for the minister. They will begin months before the year is out to complain that they are not fed with the preaching. No measures of sanctification, faithfulness or usefulness in the minister will secure him from the imputation of pride, of being a hireling, of being partial in the church, of being designedly pointed in his preaching, &c. As the time for electing a pastor draws near, they will be increasingly on the alert. Now they will not hesitate to represent him as weak, ignorant, lacking in piety, and really wicked; that the cause is suffering; that union is departed; that the church is sinking; and that the church and society can never flourish under the labours of such a man. They will then urge that something must be done immediately, or all is gone. And it is too common for such wickedness to be carried on under the sanctimonious garb of extraordinary love and zeal for God, and great concern for the good of the church. This forms the climax of their hypocrisy and guilt, and renders their designs impervious to the unwary. Hence they are truly dangerous; for most men have their influence, and their friends, whom they can enlist when they make great exertions. And besides, the glare of such uncommon love and zeal for God and religion, will induce the multitude, and even weaker Christians, to hope, that at least they are honest to themselves; and to think it improper for the church to deal with them at present for slandering their minister, and for their other crooked and contrary conduct.

Their word begins to eat as doth a canker. The church and society begins to feel themselves in serious difficulty. Just before the wished-for day comes, these sowers of discord begin to cry up love and union in the church, and to descend largely on the evil of disagreement. But you are to observe by the way, that all must agree with them in putting away the minister. The people meet. Mr. Wolf is chosen Moderator, Mr. Fox Secretary. All is confusion. Brother Fearful cries out, What shall we do? We are all coming to ruin. Brother Timorous exclaims, That blessed man of God has long preached here, and my soul has been fed by him, and the Lord has made use of him to work reformation, and to build up the church in this place; but now all looks like desolation. I see not but we may as well give up first as last. He then sat down and wept. Then Mr. Mutiny and his associates affected to be uncommonly tender and condescending. They now pretended much concern for the cause, and for this dear church and people. They would now condescend to any thing, they would do anything, they would confess any thing, or they would pay any thing for preaching, if the church would only just dismiss that minister, and obtain a more suitable man. They would now acknowledge he was a good man, and that they had said too much against him, and that if he could now be dismissed, they would unite in recommending him. And then added, but don't you see that good as he may be, he don't answer our turn, and that we never can get along with him?

Brother Tremble then said, the minister I highly prize. No other man can fill his place to me; and I am sorry to find he has so many enemies. I heard brother Hard say in company that he could not get along with his preaching. Brother Tiptple told me he was much tried with him. I also heard brethren Prayerless, Negligence, Backslider, and others of like description, say that it always seemed as though he was preaching right against them. I was also much surprised the other day when I saw Messrs. Atheist, Deist, Universalist, Nothingarian, and others at a tavern, and they spoke very disrespectfully of him as a narrow-minded, superstitious, enthusiastic man. And Mr. Christian told me that our minister carried points quite too far respecting the doctrine of the Trinity, the God-man, the immortal soul, and eternal damnation. Also Mr. Arminian said he considered him to be very unsound in the faith. He further added that he had lately heard Messrs. Blasphemer, Drunkard, Swearer, Gambler, Debauchee, Sabbath-breaker, and many others of like reputation, at Mr. Profane's grog-shop laugh about his hell-fire preaching. They even went so far as to say that if what he preached was true, "Alas for us!"—He then closed by saying, that for peace sake, he would even consent to dismiss the minister, hoping that some other man might be obtained who would give more general satisfaction. Mr. Fox seized the moment, and offered a resolution to dismiss the minister immediately. Mr. Guile seconded the motion. Brother Candour then rose, and objected to the motion, and three times begged to be heard, while he might render his reasons, but in vain, for all was confusion. Mr. Evil-design then told them that he knew of two worthy ministers of great celebrity who might be had immediately, viz. Mr. Any-thing, and Mr. Time-server, who were well bred gentlemen, and understood times, men, and manners; and that they never failed to suit all descriptions of men who were displeased with their present minister.

Brother Prudence then rose, and moved for an adjournment of the meeting for one week, that they might take time for reflection on such weighty business; but his motion was lost, for Mr. Hypocrisy immediately rose, and after heaving a deep sigh, said that with great pain he had long beheld these difficulties coming on, and that this was the only time he had seen to save the church and society by dismissing the minister; and that if they should let this opportunity slip, he should dread the consequence. He then paused—and groaned—and sat down. The motion was then put and carried (by a small majority) to dismiss the minister. At this, brethren Wise, Candour, Prudence, and others of like reputation, wept bitterly. Brother Humble said he thought they ought to keep a day of fasting and prayer.

Then brother Perseverance (doubting the integrity of the opposing party) immediately drew up a subscription to hire Mr. Orthodox to preach with them. But Mr. Mutiny, who was so pliable a little while ago, when he wished to have the minister dismissed, would subscribe but two dollars and fifty cents, though he was very rich. His party all took the same course. They would now condescend to nothing, they would do nothing, they would confess nothing, they would pay nothing to any amount for preaching; neither would they now recommend the dismissed minister. But it was soon discovered that brother Hard had become a Socinian, and then none wondered that he "could not get along with the preaching." Also it was soon known, that brother Tiptple had been intoxicated, and the minister had told him that no drunkard could inherit eternal life, and this greatly offended him. To add to all the rest of the calamity, there had appeared the commencement of a good work of God, which seemed wholly suppressed by the discord and confusion.

In the midst of this calamity, Mr. Any-thing moved his family and effects into the town, and preached frequently in the circle of the disaffected, and soon won them over to his views. Indeed they were much in his interest before he came. He also collected a great part of the society. In his preaching and conversation, he failed not to represent their former minister (Mr. Faithful) as being too particular and contracted in his doctrines, and too pointed in his preaching; too precise in his way; and that he greatly lacked that universal charity which (he said) all gospel ministers ought to possess. He very handsomely complimented their good sense in dismissing such a bigoted minister as he was. He also publicly preached and insisted that people were not so wicked, nor their conduct so offensive to Deity, as they had been taught by the cold-hearted, hard-hearted ministers of the day. In some circles he would insist on repentance, faith and holiness, (though he was careful never to define either) and would seem to have more love and zeal than the whole community besides. In other company he would insinuate that secret prayer, self-denial, self-examination, and a close walk with God, were unnecessary formalities, and mere scrupulosities; and that those who neglected these things, and were kind to their families and neighbours, and wronged no man, stood high in the Divine favour, and bid fairer for heaven than those who exhorted and prayed so much. Such preaching had the effect which it was calculated to produce. It drew the whole bar-room club. They would attend his lectures by day or night; but a bar-room club they still remained, only they were far more hardened in sin by his preaching, and vastly more the children of hell than formerly.

After a while, deacon Diligence called a special church meeting, but it was thinly attended, for some were disaffected, and would not come: some were so discouraged that they had no heart to come; some had their minds infected by Mr. Any-thing's preaching, and they cared little whether the church should rise or fall, and they staid away. Those who came, were clothed in sackcloth, and strewed the way with tears. They often sighed and wrung their hands for anguish on account of the desolations made in Zion; and because so flourishing a church was so scattered in a cloudy and dark day. When they came together they all sat down and wept, and it was some time before they could compose their minds for business. At length brother Steadfast was appointed Moderator, and he called on brother Fervent to pray; and he prayed very solemnly and ably. It was thought by some, that they could see his prayers enter within the veil, and this put new life into them; and they endeavoured to comfort and encourage their brethren. Then brother Query rose and said, My brethren, the time was when we were all travelling together in love and peace, and the society was flourishing. Our minister was pious, studious and faithful. His labours were abundantly owned of God, at home and abroad. But a little while ago, a happy revival was commencing, but now all seems like one wide waste. And I seriously ask, what can be the cause of all this mischief?

Then Mr. Sagacity rose, and calmly replied. Mr. Query's observations are much in point, and his question ought to be answered. And now, my brethren, you will remember, that at our annual meeting about fifteen months ago, the church and

society met as usual to hire our minister another year. We were then generally well suited with Mr. Faithful our late pastor, and were desirous of hiring him again for one year. I then (appreciating the prize God had put into our hands) entreated the church to know when they were well off, and if possible to secure that man, not for a year only, but during mutual agreement. But I was told that it was the custom of this church and society, and of many others to hire ministers by the year, and that if we could but engage him another year, all would be well. I spoke again to the same effect, but could not be heard. So he was engaged for a year; but his soundness in doctrine and faithfulness in preaching and conversation was such, that (as I always expected) it drew upon him the displeasure of the erroneous in doctrine, and the profane and dissolute in practice. And false professors, and time-servers in religion could not relish his preaching. But with prudent measures and with steadfastness in the church, all this might have been managed and overcome, if the minister had only been more permanently settled. But hiring by the year has given all this advantage to the enemy, and occasioned "all this harm and loss;" and a continuation of this method may for ever blast the fairest prospects, and ruin the best churches, and send away the best, and most faithful ministers. There are always some in all churches who are unhappy, let things go as they may. The licentious and unruly never fail to oppose all ministers who insist on order in the house of God. The erring will never be suited with sound doctrine, and our method of engaging a minister annually gives all such the fairest opportunity of rallying all their forces, and concentrating all their energies against the minister and church, once a year, to the utmost possible advantage; and if the minister will not yield to them, they will not fail to use the advantage given them; and they will carry their point or rend the church, if it be in their power. This method leaves the door open for good ministers to be for ever harassed, and for churches to be always vexed and worried; and no reformation can be wrought in the house of God.

And besides all this, ministers are not all spirit, they have flesh and blood as well as other men. Of course, they need a house and home, and the comforts of life as well as others, and they have as good a right to them as we have. But if they are employed only by the year, every thing is under perpetual and pressing uncertainty, and such uncertainty as no other class of men will endure. In this way, how can they buy land, build houses, plant orchards &c, when the greatest probability is, that before they can pay for this land, or finish their house, they may be turned off, as our beloved pastor has been; and then they must depart without their property, or sell at a great loss, and then, perhaps, go away in debt. And further, ministers are growing old as well as others, and notwithstanding their gray hairs may be found in the way of righteousness, and in the service of God and of the church, yet probably the rising generation, forgetting that they have worn out in the service of the church, and that under God, they owe their present prosperity, and dignified standing to their labours, which have nearly exhausted their fountain of life; yet finding them not so entire as formerly, they may take the advantage of an annual meeting to crowd them off in their old age, to their great grief, and to the ruining of their temporal interest. In this ungrateful way churches may bring down their gray hairs with sorrow to the grave, than which, few things can be more cruel, or more offensive to God. And now my advice is, that we stop this course immediately, and in future, when we find a good minister, with whom we can agree, to engage him during mutual satisfaction.

Brother Faint-heart said he fully concurred with what brother Sagacity had said, but it looked to him as though all exertion was now in vain, for the church was divided, and a part of the members, (in all probability) lost from the church for life; and the society scattered, and broken up.

Brother Hope said he was not discouraged, for he considered the church now to be stronger than it was six months ago, because those members who had left them had for months been only so many dead weights, and that they had scattered the society. He further said, that if God in mercy should pour out a spirit of prayer, things would soon change for the better.

Brother Devout, who had hitherto sat silent, and wept most of the time, now suddenly rose, and requested that without delay they would appoint a day of fasting and prayer.

Brother Contrite seconded the motion, and added that he earnestly desired that the intervening space might be spent in solemn self-examination, repentance and deep abasement before God, for the sins which have been the procuring cause of these sore chastisements; and that each member should come with this serious question on his mind, *What have I done?* They then unanimously appointed the next Thursday as a day of solemn fasting and prayer, to implore help of God in their tried and afflicted state.

P. S. Nothing has been written with design either to hinder or disapprove ministers' itinerating, going on missions, or removing, when Providence points the way for either pastor or people.

FOR THE COLUMBIAN STAR.
Criticism on Matt. ix. 16. *No man putteth a piece of new cloth unto an old garment, for that which is put to fill up, taketh from the garment, and the rent is made worse.*

Various expositions of this obscure text have been given, by commentators; the most common of which is, that the new cloth means unfilled cloth, which, when it shrinks by wearing, makes the rent worse. But the stretching of a patch might tear the garment, I cannot understand how its shrinking could. Dr. GILL, whose commentary is remarkable for its manly attempt at all difficulties, takes no notice of this; in which he is imitated by HENRY, BURKITT, and even the critical WHITBY. Dr. GUYSE paraphrases it thus, "to make use of a piece of new strong cloth to patch up a hole in an old rotten garment would be very disagreeable, and when it comes to be strained would occasion a worse rent than before." But this is contrary to experience. Every labourer knows that to have his worn garment patched with new strong cloth makes it bear straining much better; if not, the business of patching would be seldom practised. He offers another construction in a note, viz. that "when the man who puts the new cloth to the old garment, sees what a botch it makes, he tears it out again," thus the rent is made worse! This would be ludicrous enough.

Without any further reference to commentators (as I possess no others on the passage) I will venture an interpretation: taking for a key the parallel passage, Luke v. 36. *No man putteth a piece of a new garment on an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.* Here it is said of the patch twice, that it is "A PIECE OF A NEW GARMENT," and we see at once the absurdity of cutting up a new dress in order to mend an old one.

The expression used by each evangelist, "no man putteth" &c. shows the act mentioned to be contrary to common sense, and never done: which certainly is true of patching old clothes with new pieces. The spoiling of a new raiment, to mend that which is old is, however, an absurdity of which indeed "no man" is guilty. Taking then the following paraphrase of the passage according to Luke, as correct, the difficulty disappears from the narration of the other evangelists.—*No man putteth a piece of a new garment upon an old (one,) otherwise, then the new (piece) maketh a rent (in the garment out of which it was taken) and the piece that was taken out of the new, agreeth not with the old. Thus the rent (which) is made (is) worse (than that which is mended).*

It should be remembered that this illustration was given when our Saviour was questioned by John's disciples; and appears intended to intimate that it would be injurious to mix old testament and new testament things. Were the old dispensation to be patched with some parts of the new, it would injure the new; therefore let it pass away, and be wholly supplanted by that which is better.

—(N. Y.) January 25.

Missionary.

FROM THE MISSIONARY HERALD, FOR FEBRUARY. SANDWICH ISLANDS.

From the journal of the Mission at Wao-hoo, of Dec. 1821, it appears that Kaahoo-manoo, the queen of Tamahamaha, the former king of Wao-hoo, has been dangerously sick. She is a person of much influence, and is now the principal counsellor of the young king. She is a more popular ruler than any other at the islands. Mr. and Mrs. Bingham have frequently visited her in her affliction, and, at her desire, Mr. Bingham has repeatedly prayed with her. She was attended by two skillful Russian physicians, providentially at the island. Hopes were entertained of her recovery. Another chief was also dangerously ill; and being desirous to hear about "the Christian's God and Saviour," was also visited and instructed.—In January last, the new printing-press erected. The instruction of a school—the maintenance of preaching and public worship on the Sabbath—the acquisition of the language—the printing of elementary books—visiting and instructing from house to house—cultivating the land—Christian treatment of foreigners—improvement of the youth and children, and transmitting to the Board an account of their labours, with fervent prayer for Divine direction in all things, were the subjects of constant attention. On the 30th of December, a Russian vessel was at Wao-hoo, and a gratifying account is given of the friendly disposition of its commander in relation to the mission established at this island. The officers made a donation to the mission of seven golden ducats, and eighty six Spanish dollars.

On the first day of the new year, 1822, after noticing the arrival of seasonable and valuable supplies from Boston, the journal proceeds:

Alphabet of the Language.
We received, also, two copies of the New Zealand Grammar and Vocabulary; and were happy to see at once such a striking resemblance between the language of the Sandwich and Society Islands. This work will afford us considerable aid in settling the orthography of this language.

ship, for public examinations, and for other purposes; the ready received on account of is \$199,159, all of which is for work already done, a disbursement of the remainder of the amount of \$18,343, and out of the income of the University; and the interest on the loans made to the other grant in aid of its operation on the liberal Board of Visitors.

After alluding to the report of the Commissioners of 1818, in which it was not understood that the opinion and duties were as a scheme which has been to establish their schools in the confines of the students of the University religious exercises with the particular sect, either in the Professors, or in those

ANKNOTES.

man in Paris, superintendent for the instruction of children, was asked by a friend to put a question to one of the views to ascertain his merit. The request being made, he was to write his answer to the wall. It was this:—*"I have a pencil, 'God knows' any thing. Reason implies certainty; therefore God does."*

dest daughter of Dr. Dobson, a lovely and engaging child, great darling with her family, and often received invitations to dances at the same time. Her father, on such an occasion, would love her so well? She indeed, papa, I cannot think because I love every body." child died before she had her fifth year.

at resigns his peace to command the course of his life to be a fortuitous inadvertence of delivers up himself to the and, and loses all that constancy, which constitute the chief man.

Advertisements.

COLUMBIAN COLLEGE
In the District of Columbia.

ED on the most liberal principles by an Act of Congress—the President, and Heads of the National Government, and citizens through the country—by and delightful emigration of Washington, north of the President of the United States, and the Capitol—this institution an encouraging prospect of a character, and extensive usefulness. The students are to be in the circle of the first year's studies of sixty names have been the lists of students.

immensement day will be on Wednesday in December, and year will begin annually, the year in January. At either of these gentlemen are invited to selves for examination, with the College. They will be other times, also, as circumstances proper.

arding has been found to cost dollars a week; and the wages, including tuition, board, washing, &c. &c. have, in some cases, amounted to two hundred dollars a year.

RICHARD S. COX,
Counsellor at Law,
moved into the District of Columbia, and opened his OFFICE in Georgetown, happy to attend to the business of any intrust to him; whether of a kind, or in relation to claims of land, in Washington, Alexandria, &c.

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J. WOODWARD has extended time for selling the above works, 25 Shoppers, and \$40 in Cash orders must be post paid.
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The "obstacles" to the conversion of the Jews have always been substantially the same:

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Poetry.

EVENING.

Though the hues of the morning are splendid
and bright,
And her gales are fresh, and her odours
young,
And the vales seemed bathed with a living
light,

In every dew drop hung;
Though cool is the wing of the balmy air,
And though every flower is budding fair,
And the mountain waves are murmuring where
The sweetest songs are sung;

Though noon may boast of her brightest gem,
Of her liquid light and her whelming blaze;
And may breathe her peerless diadem,
With a circle of dazzling rays;
Though never may wealth of hallowed shrine,
Nor ocean caves, nor earthly mine,
Glitter with splendour so pure as thine,
When the magic of glory plays;

Yet the calmness of Evening is lovelier far,
When the golden sun has sunk in the sea,
And the clear blue sky, and the sparkling star,
Speak, Lord, alone of thee.
'Tis the 'still small voice' when thou art known,
'Tis earth half veiled, and before thy throne,
Where the humbled spirit is meekly shown,
From man and his passions free.

Yes, Lord! 'tis an hour which thy Spirit has
blest,
Thou hast hallowed its silence—its calm is
thine own;

And when day's giddy tumult is hush'd to rest,
Our souls breathe a holier tone;
And dreams of a brighter and happier sphere,
And of beings more pure than the purest here,
And heavenly hopes, unmingled with fear,
Descend at this hour alone.

Miscellany.

FROM THE CHRISTIAN SPECTATOR.

MYSTERIES INSEPARABLE FROM THE RELIGION OF A SINFUL CREATURE.

The word mystery in the New Testament denotes, in its largest sense, something hidden, something which has not been revealed by God, and which is too profound or sublime to be discovered by unassisted human reason. It is a relative term, and always has respect to the intellectual capacities of those beings to whom the mystery is presented. Thus, for instance, what might be entirely mysterious to a man, might be no mystery to an angel; because it might involve nothing but what his superior capacities might enable him instantly to comprehend. The same truth also may be perfectly mysterious to an individual at one time, and perfectly free from mystery at another; because it may please God to make a revelation of it. It is hardly necessary to say, that with the Infinite Mind there is nothing mysterious. However much there may be in the perfections of his nature, and in the designs of his providence, which are incomprehensible to every other being, with him there is nothing but light, nothing but certainty.

It may be remarked, that whenever the word is used in the New Testament, it refers to something which had at some preceding period been unknown, but which is no longer so, being now the subject of Divine revelation. When, for instance, the disciples came to our Saviour, with the inquiry why he spake unto them in parables, his reply was, 'Because it is given unto you to know the mysteries of the kingdom of heaven, (that is, of the gospel) but to them (the people) it is not given.' The truths to which our Lord here refers, he does not call 'mysteries,' in respect to the knowledge of his disciples, but to their former ignorance, and the present ignorance of the people. To the disciples they had been partially revealed, and so far, were no longer mysteries. In the epistle to the Romans, Paul, speaking of the future conversion of the Jews to the Christian religion, a truth which was then revealed for the first time to the Romans, says, 'For I would not, brethren, that ye should be ignorant of this mystery.' It was a mystery, as it respected their former ignorance of it; but after this revelation made by the apostle, the mystery no longer continued. Towards the close of the epistle, he speaks of 'the revelation of the mystery, which was kept secret since the world began, but now is made manifest,' plainly referring to the Christian religion, which was unknown by the world before the advent of Christ, but which is now understood, being clearly revealed. In the first epistle to the Corinthians, ministers of the gospel are styled 'stewards of the mysteries of God,' that is, men employed by God in dispensing to the world those truths which had been hidden from past generations. And, to mention but one case more, the apostle, in that noble argument, which he introduces in the epistle just referred to, for the resurrection of the dead, says, 'Behold I show you a mystery.' The doctrine of the resurrection was then new in the world, and was mysterious, not in relation to those whom it was then published, but to those who had lived in former ages. The same remarks will apply in general to all the other passages in which this word is found in the New Testament. Those truths which are spoken of as mysterious are to be considered so only in relation to the period when they were hidden from the world. In this sense, the whole system of Christianity was a mystery; but since its promulgation by Christ and his apostles, it is no longer mysterious, being perfectly clear and intelligible.

It will readily be perceived that this view of the subject entirely puts aside the common objection to the mysteries of the gospel, that we are required to believe what we cannot comprehend. Does any one say that it is unreasonable that he should believe in the union which the Bible represents as existing between divinity and humanity in the person of our Saviour; or in the final resurrection of the dead; I answer that he is required to believe nothing concerning either of these truths, which involves any reflection upon his reason, nothing which is not supported by the clearest evidence. His assent is indeed demanded by Divine authority to each of these doc-

trines; but he is not required to believe any thing more concerning them than is revealed in scripture; and upon what better evidence, I would ask, can he credit any thing, than upon the authority of God? Take, for instance, the doctrine of a resurrection. All that we are required to believe concerning this is the simple fact, and as many of the circumstances which relate to it, as are revealed in scripture. If we were required to believe precisely in what the change at the resurrection will consist, and what will be the nature of those qualities by which the glorified body will be distinguished, then indeed we might justly complain of being placed under an unreasonable requisition, because, unless God should make another revelation, these are subjects upon which we could not be informed, and with respect to which our faith could only be blind and irrational. But if we admit the authenticity of revelation, and it is here taken for granted that we do; we cannot be convicted of credulity in believing that the dead shall be raised, unless it be credulity to believe upon the authority of God. If indeed some venture to trust their own reason; and, not contented with the revelation which God has made, launch out into the fathomless ocean of unrevealed mystery, and indulge their irreverent speculations concerning the secret counsels of God, they do it at their peril; they must settle the account with their conscience and their Judge: if they will be wise above that which is written, let them not charge the absurdities into which they may run, to the gospel, but to their own ignorance and rashness. The gospel requires our assent to nothing for which it does not furnish the clearest evidence. If we leave the gospel, and, instead of receiving the truths which it reveals, in their naked simplicity, attempt to speculate upon them, and go farther than our guide has conducted us, we may expect to lose ourselves in the mists of error and absurdity.

I think every reader will now agree with me, that the objection to mysteries, which is often so confidently urged, has no weight in reference to the revealed mysteries of the Bible. It is not the fact that the dead will be raised, or that there is a union of two natures in the Son of God, that is a mystery to Christians; but it is the manner in which the resurrection will be accomplished, and in which this incomprehensible union exists. It will at once be seen these are two distinct subjects of inquiry; so distinct, that we may have perfect evidence with respect to the one, and be in absolute ignorance with regard to the other. There are undoubtedly many sublime mysteries in religion; and it would be easy to show that the man who makes this the ground of an objection against revelation, must, also, if he would be consistent, abandon the first truths of natural religion, and assume the monstrous character of an atheist.

[Remainder in our next.]

THE BELIEVER'S HOPE.

From a Sermon of Rev. John Woodbridge.

WHAT ARE THE OBJECTS OF THIS HOPE? A complete release from all the sorrows of mortality. With the last pulsation of life, the last struggle is sustained, the last agony endured. Infirmary, sickness and pain, all disappointments, and all griefs, are left for ever behind on the bed of death. All tears are wiped from the eyes; and, freed from all its fetters, the happy spirit soars, only to sing and to rejoice through eternity. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." And the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be glory for ever and ever.

WHAT ARE THE OBJECTS OF THIS HOPE? The possession of a character completely holy. In this life, sin is the greatest burden of the believer; under this, he daily groans; from this, he earnestly seeks deliverance in vain. It shall not be always thus. "No, the conflict will be short; the victory will soon be won; I shall trample on all the enemies of my peace. My submission will be entire, my love perfect, my praise uninterrupted and eternal. I shall be like HIM, for I shall see him as he is. Moment of ineffable felicity, hasten! Come, Lord Jesus; O, come quickly!"

WHAT ARE THE OBJECTS OF THIS HOPE? Union to the most perfect and glorious society in the universe. Here the righteous and the wicked are found together engaged in the same pursuits; dwelling in the same neighbourhood; and united in all the relations of domestic life. Death breaks up all these connexions. Into the New Jerusalem, "there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." There are none but holy beings, intelligent, active, loving and beloved. What must it be, my brethren, to join "the general assembly, and church of the first born;" to behold those men, "of whom the world was not worthy," from Adam, to the saint who last entered heaven; to participate in all the joys of their social converse; to embrace them as our most intimate friends; and rise with them, to the perpetual contemplation and praise of Him, whose kingdom is everlasting? What must it be, to listen to the strains of that "innumerable company of angels," who for thousands of years, have continued to gaze, with a delight ever new, on the glories of the Godhead; to adore the perfections of their Creator; to serve him, day and night, with all the strength of their mighty faculties, and with all the intensity of their glowing affections? Is this all? No, my hearers, the hope of the believer centres in God; and he shall behold the face of his Redeemer. This was the salvation for which Jacob waited. This it was, which, in the view of the early disciples, constituted the supreme glory of the heavenly world. "Lord Jesus, receive my spirit." "I am in a strait, betwixt two, having a desire to depart, and be with Christ; which is far better." Communion with Jesus is the highest felicity his people can know, or desire on earth; what is it, then, to behold Jesus without a veil; to be absorbed in fellowship with Jesus, in his eternal kingdom?

WHAT ARE THE OBJECTS OF THIS HOPE? Employments the most pure and ravishing. To study the character and works of God, to praise him without rest or weariness, to worship eternally at his feet;—this is the business of heaven.

WHAT ARE THE OBJECTS OF THIS HOPE? Redemption from the grave, and acquittal from all condemnation, on the great and ter-

rible day of the Lord. Immanuel has left the dead; our Jesus has ascended on high, the conqueror of hell, and the Lord of heaven; and, because he lives, they whom he has redeemed by his blood, shall live also. He "is become the first fruits of them that slept." For since by man came death, by man came also the resurrection of the dead. If we believe that Jesus died again, even so them also which sleep in Jesus, will God bring with him. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? Then shall the objects of faith be realized; and Christian hope attain the grandeur of its consummation. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This unutterable and inconceivable felicity shall never, never fail. It is not only an exceeding, but an eternal weight of glory, which awaits the suffering, dying child of God. No wonder, then, that he welcomes the king of terrors.

"Happy day! that breaks his chain; That manumits; that calls from exile home, And re-admits him through the guardian hand Of elder brothers, to his Father's throne."

FROM DR. MILLER'S ANNIVERSARY SERMON.

THE TIME OF THE MILLENNIUM.

On this subject I profess to know so little, and feel myself so little entitled to speak with confidence, that I shall, of course, forbear to pronounce positively. That it will arrive, and before a long lapse of time, I have no more doubt than I have that the judgment of the great day will arrive. But perhaps we may say of the former, as we certainly must of the latter—Of that day, and of that hour knoweth no man. Possibly some of your children's children may see it, if not in its meridian glory, yet in its early dawn. But he that believeth shall not make haste. Let us patiently wait the Lord's time. Of one thing we may be certain, that it will be brought on as fast and as soon as infinite wisdom sees best; and faster or sooner no enlightened believer would allow himself for a moment to desire. The vision is for an appointed time; but at the end it will speak and not lie. Though it tarry, wait for it, for it will come, it will not tarry. (Habak. ii. 3.)

But I ought in candour to say, that before the millennium can arrive, there are, I fear, yet to be exhibited in our world, and especially on the old Latin Earth, scenes from which, if we could fully anticipate them, the stoutest heart would turn away appalled and shuddering. Yes; scenes, of which to hear in the most distant manner, shall make the ears of the men of that generation tingle! The great day of the battle of God Almighty is yet to come; a battle which must rage with peculiar violence on the site of that empire of persecution and blood, over which Satan, for so many ages reigned. God grant that our beloved country, which has so little of the blood of the saints in its skirts, may be in a great measure exempted from the horrors of that awful scene! But, however this may be, let no man's heart fail him on that account; nay, let no effort be paralyzed by the anticipation of the dreadful conflict. For the elect's sake it shall be shortened. And I had almost said, let Christians of the present day be united and diligent in doing their duty,—in spreading the gospel,—and in besieging the throne of grace,—AND THE CONFLICT SHALL BE MADE SHORTER STILL! And even amidst the utmost fury of its rage, let it never be forgotten, that it is the indispensable harbinger of blessings unparalleled and glorious! Again, then, I say, let no man's heart fail him at the prospect. The Lord of Hosts is with us; the God of Jacob is our refuge. Selah.

FROM THE SALEM GAZETTE.

Alexander Cruden.—This eminent divine, the author of a Concordance which has immortalized his name, and which is considered the first and best in the English language, is thus spoken of in the History of the Life of the Rev. Hugh Peters; and the following account is given of the author, and the writing of this immense work.

"The Rev. Mr. Cruden, an eminent scholar in the University of Cambridge, England, being a meek and pious man, but also a puritan, emigrated to Boston, and was settled by Dr. Mather and Mr. Cotton at a place called Rehoboth, four miles east of the town of Providence, in the state of Rhode-Island, the most barren soil in Massachusetts; for Mather and Cotton called the moderators or bishops at that time in Boston, and named the town Rehoboth, because the word means, 'The Lord hath made room for his beloved.'"

"This pious clergyman, with his pious companions, not knowing their danger, went and formed the settlement of Rehoboth: the site being pleasant the air salubrious, and the prospect horrible. But the innocence of Cruden and his followers conciliated the savages, and they became friendly. They built a church, and encircled it with a set of houses like a half moon, facing the creek, where they worshipped the Creator with great devotion, and Cruden taught their children the arts and sciences gratis. The town is yet famous in New England for the education of its children. In that barren soil, Cruden spent a useful life, and made to himself a name in the Christian church, that will last as long as the Bible. There he formed the first Concordance of the Old and New Testaments, which was ever made in the English tongue. It was adopted and printed by the University of Cambridge, in England, and with additions and improvements, has passed through many editions, still under the name of Cruden's Concordance. The ingenuity and herculean labour displayed in this necessary index of the Bible, even astonished the old and new world; but Cruden got no money for the copy, either in New or Old England; yet he gained everlasting fame in Christendom, and Butler, in his Hudibras, fixed immortality on Cruden's wisdom, perseverance and patience in making his Concordance, at Rehoboth, bordering on Seekonk Plain, as barren as the Numidian Sands, by his sarcastic distich; viz.

"To flourish best in barren ground,
Alluding to Cruden's ingenuity at Rehoboth, and to the wisdom of Moses on Mount Sinai."

ANECDOTE OF LUTHER.

A little before his death, discoursing of several things at supper, he put the question, "Whether in the life to come, we shall know one another?" His friends were more desirous of hearing his opinion on the subject than of giving their own. "What was the case," said he, "with Adam? He had never seen Eve; but when God made her, lay fast asleep; yet, as soon as he awoke, he did not inquire who she was, or whence she came, but said, 'This is flesh of my flesh, and bone of my bone.' Now, how came he to know that? but that, being full of the Holy Ghost, and endowed with the true knowledge of God, he so spake. After the same manner, we shall also be renewed by Christ in the other world, and shall know our parents, wives, children, and every thing else, much more perfectly than Adam knew Eve."

Two lads, 10 or 12 years of age, were overheard talking, as they passed along the street, about swearing; and referring to a former occasion, when they were reproved at the Sunday School, one asked the other, "have you sworn since?" "No," replied the other. "Nor I neither," rejoined he, "nor will I again."

Fear is implanted in us, as a preservative from evil; and its duty is, not to overbear reason but to assist it; nor should it be suffered to tyrannize over the imagination, to raise phantoms of horror, or to beset life with supernumerary distresses.

He is the wise man, who knows how to govern his passions and affections. Our passions are our infirmities. He that can make a sacrifice of his will is lord of himself.

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